AVGVSTINVS MARLORATVS

A Catholike expositiõ vpon the Reuelation of Sainct Iohn.

Collected by M. Augustine Marlorate out of diuers notable Writers, whose names ye shal find in the page following.

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1571

¶ VVhere ye finde any of these Letters in the Booke, ye shall note that it is the minde of the Authors herevnto annexed.

A.	*Aug. Marlorat.*	L.	*Lambert.*
B.	*Bullinger.*	M.	*Musculus.*
C.	*Caluin.*	N.	*Neageorgus.*
E.	*Eras. Sarcerius.*	OE.	*Oecolampadius.*
G.	*Gaspar Megander.*	P.	*Primasius.*
GR.	*Gregorie.*	L.	*Pelliteanus.*
H.	*Hegendorphinus.*	S.	*Seb. Meyer.*
I.	*Iustus Ionas.*	V.	*Viret.*

¶ To the right honourable Sir Walter Mildmay knyghte,

Chancellour of the Queenes Maiesties court of Eschequer, and one of hir highnesse moste honourable priuie counsel, Arthur Golding wisheth abundance of Christs *grace, healthe, prosperitie, and increace of honour.*

SO great alwayes hathe Gods louyng kyndenesse and care bin ouer his beloued Church: that besides the vvashing and clēsyng thereof in the fountaine of regeneration, thorough the most precious bloudshed of his onely begotten and deare beloued sonne, and the reconciling of vs too him selfe by his death, vvhen vve vvere yet his vtter enimies and the children of endlesse vvrathe and damnation by oure naturall birthe from our firstefather Adam: hee hath not only giuen vs the spirite of adoption, vvherby vve assuredly feele, and freely and boldly protest him too bee oure Father: but also clothed vs vvith Christes righteousnesse, vvherthrough vve rising vp to newnesse and holines of life, do get the vpper hande

of sinne, death and Satan, by mortifying the old Adam vvith the lusts and likings therof through liuely faith, driuen avvay the mist of ignorance and misbeleef from our mindes by the lyght of his gracious Gospell, that vve myght vvalke vvithout stumbling as in the open daylight: and finally taughte vs all thyngs necessarie as vvell to the atteynment of the immortalitie to come, as to the leading of a godlie, quiet and happie lyfe heere, by exercising the dueties of mutuall loue and charitie among our selues: but also (lest any thing might vvant to the strengthning and incouraging of vs to goe thorough, and to hold out cõstantly to the end of our race) hath armed vs ageinst all temptations, hartbytings and stumblingblocks, by vvarning vs aforehãd vvhat thinges should happen to his Churche from tyme to tyme too the ende of the vvorlde, vvhat revvardes are layd vp in heauen for the godly, and vvhat punishementes shall finally fall vppon the vvicked. For he knovving both the vvilinesse of the olde serpent raging and ramping lyke a hungerstaruen Lyon disappoynted of his pray, and the spitefull malice of the vvorld vvhiche bearing sette altogither vppon naughtinesse syghteth continually vvith tooth and nayle ageinst the truth and the professers therof: and thervnto hovv fraile and vveake vvee be of ourselues, insomuch that although there be a vvillingnesse in vs to persist in his seruice through the vvorking of his holie spirite, yet vve synde no povver and abilitie to performe that desire, further foorth than vve be vphilde and maynteyned by his mightie hande from aboue: He (I say) knovving all these things vvel ynough, hath alvvayes like a most prouident housholder

der and foreseeing vvatcheman, foretold his seruaunts of the inconueniences to come, that they mighte not be so astonished or amazed vvith the suddaynnesse or greuousnesse of them, as to quayle or shrinke at any perill, persecution, or misfortune, but alvvays comfort themselues vvith the certaintie of Gods prouidence and assurance of his helpe. This did he vvhen he told Abraham that his seede shoulde be a soiourner in a strange lande, vvhere they should be brought in bondage, and misintreated. 400. yeares. This didde hee vvhen hee tolde the people of Iuda and Ierusalem that they shoulde bee caried avvaye too Babylon, and there serue the Chaldeis. 70. yeares. This did he vvhen by the mouth of his chozen vessell Saint Paule he tolde the ministers and elders of the Churche of Ephesus that greeuous vvolues and speakers of levvde things should rise vp, vvhiche should not spare the flocke. Finally, this hath he done through all ages and all times bothe vnder the lavve and vnder the Gospell, as vvell in the olde Testament as in the nevve: and specially in this presente Reuelation to his holie seruant Saincte Iohn, vvhiche according to the name thereof, conteyneth a mysticall discouerie of the vvholestate of the Church, from the first setting foorth ad preaching of the Gospell, euen vnto the ende of the vvorlde. VVhiche thing surely is so muche the more needefull, bicause that mannes nature grovving dayly more and more into decay vvith the perishing vvorlde novve hasting too his ende, is more subiecte too corruption, and lesse gyuen too Godlynesse and vertue than euer it vvas: and the diuell perceyuing his kingdome vppon earth to dravve

apace too vtter ruine, laboureth the more earneſtly to vvorke all the ſpight and miſchief he can to Chriſt and his members. And therefore Chriſte oure Prophet, high Prieſt and King, being not ignorant of the perillouſneſſe of theſe latter days, vvherin the fury of Antichryſt ſhoulde rage farre extremelyer than euer it had doone ſince the firſt creation of things: not onely forevvarneth, but alſo armeth vs in this booke, that vve mighte haue continuall comforte and patience by his Scriptures. Novv although the Commentaries of that learned and godlie father doctour Bullinger opening and expounding theſe myſticall reuelations, haue heretofore bin tranſlated, and be alredy ſtil extant in our engliſh tung: in reſpect vvhereof it might ſeeme that this labor of myne might the better haue bin ſpared in that behalf: yet notvvithſtanding foraſmuch as Gods ſpirit the fountaine of all knovvledge and vnderſtanding, ſheadeth himſelf into vvhome hee vvill, and in vvhat maner and meaſure he vvill, and vſeth the ſundrie diſpoſitions of mens vvittes diuerſly too the furtherance of Chryſtes kingdome, and the aduancement of Gods glorie: I doubt not but that this vvorke vvill be found to be both profitable and neceſſarie, to ſuch as reade it vvith a chriſtianly mynde of beeing edifyed to ſaluation, and not vvith a curious fanſie of ſeeking ſtraunge and vncouth things. For the vvord of God ſerueth too feede mens ſoules vnto eternall lyfe, and not to delight their eares vvith tranſitorie pleaſantneſſe. And maiſter Marlorat that peinful labourer in Gods vineyard, vvho in the end ſealed vp the teſtimony of Ieſus Chriſt vvith the expence of his ovvne bloud, hath briefly conueyed into

into this his vvorke, the vvhole ſubſtaunce of matter, vvhich all the late vvriters of our times haue ſet dovvn in vvriting for the better opening of this preſent Reuelation. And vvhere as hee to auoyde tediouſneſſe, and to bring his booke into the leſſe rome, had referred the reader to other places of his former expoſitions vppon other partes of the Scripture: I to eaſe the reader of his labour in ſeeking them vvhere they be tranſlated, and to ſupply his vvant of them vvhere they be not tranſlated, haue ſought oute thoſe places, & from thence conueyed bothe his matter and vvordes into this tranſlation, and ſet them in their proper roomes, as largely or briefly as the preſente purpoſe ſeemed to require, Novve therefore it may pleaſe your honour of your accuſtomed goodneſſe tovvardes mee, or rather of youre loue to the ſetting foorthe of Gods glorie (vvhiche is vvell knovvne to be moſte earneſt and vnfained) too accept this trauell of myne, vvhich being dedicated to your name, is ſet foorth to the ſtabliſhment of Chriſtes kingdom and common vvealth in this realme, and to the ſpeciall comforte of ſuche as are vnder the croſſe, and fynde not any ſuccour or reliefe at the handes of men. Finiſhed at my lodging in London the laſt day of Auguſt. 1574.

¶ A neceſſarie Table to this preſent worke *gathered by order of the Alphabet, where*

note that the firſt number ſignifieth the Page, the ſe-
cond the Line, and the letter (a) ſignifieth the firſt
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¶FINIS.

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FINIS.

A Catholike and Eccle-
siasticall Expoſition vpon the
Apocalips of S. Iohn the apoſtle.

The Argument.

Although many haue
douted heertofore of the au-
thoritie and certayntie of
this Boke, yea and many
haue very ſtiffly reiected it:
yet notwithſtanding foraſ-
much as whatſoeuer is con-
teyned in it, dothe greately
profit to the edifying & fur-
therãce of Chriſtes church,
and hathe bene admitted by
moſt of the aunciẽt fathers
with cõmon conſent: it wer
nowe no reaſon to call in queſtion the truthe and authoritie
therof by any means. Nowbeit, euen at this day the expoun-
ders of the holie ſcriptures are ſcarſly agréd of the author
or rather of the writer of it. All of them doe graunt in déed,
(which thing alſo the text it ſelfe dothe manifeſtly auouche)
that he was called Iohn, whoſoeuer he was, that was the
writer of this Reuelation. But forasmuche as many men,
and thoſe not of the meaneſt ſort, euen in the tyme of the A-
poſtles, did beare the name of Iohn: it is doubted among
learned men euen at this day, who this Iohn ſhould be. They
that denie him to haue bin the Apoſtle and Euangeliſte, al-
though they be moued by likely coniectures: yet are not their
coniectures of ſufficient force to proue that whiche they goe
about. But to omit their reaſons whiche are waſhed away
nowe

nowe long agoe by menne of singular learning: we must assure our selues, that the coniecture of them is more probable, whiche haue fathered this holie Booke replenished with incredible comfort, eyther vpon John the Apostle, or vppon Marke, who also was surnamed John. Moreouer the thinges, that are sette forth in this prophecie darkly, and in maner riddelyke, muste not hinder the godlie from readyng of it. For John doth therefore vse figures, bicause the thing that he writeth is a Reuelation, which it pleaseth God to disclose vnto him vnder suche manner of figures: which thing euen the Prophets vsed: wherevpon also all this booke is called a Prophecie, Chap. 1. verse. 3. & 22. b. 7. d. 18, 19. Besides this, it was muche more wisdome to foretell the destruction of the Romane Empire (which at that time bare sway almost ouer the whole worlde) vnder the couerts of figures, than in open speeche, least the Romane Princes should rage more cruelly agaynst the Christians euen in that respecte: and yet for all that, the godly mindes were to be quickened and comforted by this prophesie, agaynst their most cruell persecutions. So Paule. 2. Thessal. 2. 7. 8. &c. chose rather to poynt out the horrible fall of the Romishe Antichrist couertly, than by playne words. Notwithstanding, this booke shall be simple, playne, and cleare to the faythfull, so they reade it aduisedly and reuerently. I confesse in deede that the auncient Interpreters haue oftentimes beene graueled in the expounding of it, and that they coulde not alwayes winde them selues out: but yet it is well knowne by the way, that euen they themselues haue more than once sayde, howe this booke should scarse be able to bee vnderstoode, vntill it were fulfilled: and that then it should bee easie to bee vnderstoode of euery man without trouble. Likewyse to the Fathers of olde tyme, Daniels vision seemed moste darkesome, but when the things were come to passe whiche he had couered vnder figures: there were some that sayde he had written a Storie of thynges past, and not a prophecie of things to come. So when we shall

shall haue read this booke of Reuelation aduisedly and diligently, and haue compared the thynges whiche it speaketh vnder couerte, with those things that stories do witnesse to bee done: wee shall saye, that euen this Booke also vttereth mere Histories. For it declareth (although vnder figures, yet more euidently than the Prophets) what is the state of Christes kingdome, what is the lotte of the Churche, and to what persecutions they bee subiecte, as manie as are earnestly bente to the Christian Religion. Furthermore it peynteth out vnto vs a description of the diuell, and of all his malice and mischiefe, and setteth before our eyes the dreadfull torments of hell and damnation. Also it openeth Heauen vnto vs, and sheweth moste euidently what is the true hope of the faithful. Againe, it auoucheth the true resurrection of all flesshe: Finally it sheweth (and that moste plenteously, what shall be the ende at length bothe of the chosen, and the reprobates, and of the faithful and the vnfaithfull, what is the soueraine goodnesse, and what is the vttermoste miserie and vnhappinesse: so as this booke (euen for the verie matter that it treateth of, and teacheth) commendeth it selfe to all the Godlie, shewyng (yea and euen prouyng) it selfe to bee written by the indytyng of the holye Ghoste. In manye respectes therefore is it worthye to bee redde wyth all diligence, and to be thoroughly weyed of all learned menne: specially in these laste and moste perillous tymes, the whiche thys prophesie concerneth. For if (as meete is) wee bee willyng to bryng wyth vs the reuerende mynde and desirousnesse to learne, which of right is due to the reading of the holy Scriptures, no man can easily expresse how much profit wyll redounde vnto vs by this prophesie. Neyther neede wee to passe for the brabbling outcries of our aduersaries, who when they heere vs call the bishop of Rome Antichriste, yell oute as if they were burned with a searingyron. But forasmuch as the ouerthwartnesse of the popish doctrine, and the corrupt manners of the whole

Popiſhe clergie, crie out that there is none other chiefe Antichriſt to come, than he that is come alreadie in the Romiſh Biſhops, to be killed in the meane time by the ſwoꝛd of goddes woꝛde in the heaꝛtes of the faithfull, and within a whyle after, to be quite aboliſhed by the gloꝛious comming of Chriſt vnto iudgement: if we ſhoulde ſuppꝛeſſe and conceale thys thing, the verie ſtones would cꝛye out at it.

¶ *The firſt Chapter.*

THe Reuelation of Ieſu Chriſte, vvhiche God gaue vnto him, to open vnto his ſeruauntes the things that muſt ſhortly come to paſſe, & [vvhiche] he betokened vvhen he ſent the meſſage by his Angell vnto his ſeruant Iohn.

The title of this booke.

THe reuelation of Ieſu Chriſt. [A.] The fyꝛſt verſe of this pꝛophecie, beꝛing as it were the title of the booke, ſheweth bꝛiefly the kinde of doctrine that is treated of in it: and alſo by whoſe miniſterie the frute of this doctrine is come vnto the whole Churche. As touching the fyꝛſt woꝛd, the olde interpꝛeter hath in this place left the Greeke woꝛd, the which notwithſtanding he tranſlated oftentimes afoꝛe. [E.] The woꝛde is *Apocalyps*, whiche many of the old wꝛiters haue thought to haue bin deuiſed by the thꝛeeſcoꝛe and twelue Interpꝛeters, to expꝛeſſe the pꝛopꝛietie of the Hebꝛue ſpeeche withall. Foꝛ the Hebꝛewes call it *Nalab*, when a thing is diſcouered that was hidden befoꝛe. [A.] Lyke as when it is ſayd in the Pꝛophet, The Loꝛde God doth not any thing, but he reuealeth the ſecrete therof to his ſeruants the pꝛophets, Amos. 3. b. 7. And again, Deale with thy neyghbour thy ſelfe, and diſcouer not thy ſecrete to an other mã, Pꝛouer. 25. b. 8. [E.] Foꝛaſmuch then as many myſteries which were hidden heeretofoꝛe are diſcloſed and opened in this booke: the authoꝛ of this woꝛk folowing the maner

Apocalypſis vel Reuelation

Nalab.

The maner of the Hebꝛues in entituling theyꝛ bookes.

ner of the Hebꝛues, hath begonne his booke with the title of it. [S.G.] And this Reuelation is a Pꝛopheticall ſeeing of things to come, yea and of things hidden, whiche are certainly knowne to God alone, and to whome it pleaſeth him to reuele them. [A.] Moꝛeouer this booke conſiſteth wholly of ſundꝛie viſions, wheꝛvnto is added the woꝛde, to the intent the pꝛopheſies may be of the moꝛe authoꝛitie. We knowe that viſions were one of the oꝛdinarie means wherby God was wont to manyfeſt himſelfe in olde time to his pꝛophetes, accoꝛding as we read in Moyſes: If there be a pꝛophet among you, to him will I the Loꝛde appeare in viſion, and ſpeake with him in dꝛeames. Nu. 12. b. 6. Of both of them we haue an example in the Patriarke Abꝛaham, Gen. 15. c. 12. Nowe although theſe two kyndes of reueaſing haue ben very rare ſince the tyme that Chriſt was reueled, bicauſe all the godlie muſt content themſelues with the only Goſpell of Gods ſonne: yet notwithſtanding, it pleaſed God to diſcouer certayne things to his ſeruantes after this maner at the fyꝛſte ſpꝛinging vp of the Goſpell: of whiche thyng we may nowe atteyne manifeſt knowledge by his woꝛde. [B.] Foꝛ the cõmon effect of all viſions is, that God may by him reuele his will vnto others, oꝛ elſe giue men occaſion to ſearche out his will by them. And God applieth himſelfe not a little vnto our affections, in calling eche of vs by ſuche meanes as we be eaſilyeſt moued withall. As foꝛ example, he called the Wyſe men by a ſtrange ſtarre. Math. 2. b. 9. The Iewes by the authoꝛitie of Scriptures, the Gentiles by the wonderfulneſſe of Miracles, and Coꝛnelius the Centurion by ſendyng an Angell vnto him. Act. 10. a. 3. Lykewiſe Paule was warned by a viſion in the night, that he ſhould paſſe out of Aſia into Macedonia. Act. 16. 9. [E.] Theꝛfoꝛe like as the woꝛde and miracles doe teache men and admoniſhe them of Gods will, ſo alſo doe viſions. And although no ſuche viſions appeare to men now adayes: yet will eche mans owne faythe, & Gods ſpirit in him teach him (yea though he be called by mẽ) whether

Wherof this booke conſiſteth.

Viſions.

Dꝛeames.

God calleth men by ſuche meanes as they be beſte acquainted withall.

yet thinketh he not at all, but giueth a newe onſet vpon the womans ſeede. VVith the reſidew of hir ſeede. G. Satan perceiuing himſelf vnable to ouercome the Church with hir errors and hereſies, bicauſe it is fenced with the inuincible truth of Gods word: pricketh the kings and Princes of the earth vnto open perſecution, that he maye turne aſide the weaker ſort from the vnitie of the Church and the confeſſion of ỹ faith by feare of punishment. VVhich keepe the commaundementes of God. 1. This is one thing why Satan rageth moſt, namely bicauſe he ſees himſelf deſpiſed, and God worſhipped of the faithfull. A. Neither is there any other cauſe of the cruell perſecution at this day, than for that the godly ſetting lyght by mens traditiõs, indeuor to yelde due ſeruice vnto God alone, that is to ſay, to keepe his commaundementes according to the grace that is giuen vnto them. For they know howe that concerning ſuch as sticke in mens traditions, the truth ſayth, They worſhip mée in vaine, teaching doctrines of mennes bringing vp. Math. 15. b. 9. And haue the witneſſe of Ieſu Chriſt. M. That is to ſay, they profeſſe the Catholike faith, beleeuyng that Chriſt was made mã, and that he appeered to put away the workes of the Diuel, that is to wit ſin, death, and ſo conſequently the whole dominion of Satan. 1. Iohn. 3. a. 5. A. Iohn ſeemeth to expound heere, what it is to keepe Gods commaundements: leaſt any man might flatter himſelf without faith, as though he might thinke that the keeping of Gods commãdementes conſiſted in outward things. For the groundworkes muſt bee fetcht from faith, if we bee deſirous to haue oure doings accepted of God. For whatſoeuer is not of faithe, is ſin. Rom. 14. d. 23. And in Chriſt Ieſu neither circumciſion auayleth aught neither vncircumciſion, but faith which worketh by loue Gal. 5. a. 6. Alſo, this is his commaundment, that wee ſhould beleue in the name of his ſonne Ieſu Chriſt, and loue ons another as he hath willed vs. 1. Iohn. 3. d. 23. In vain then boaſt the Hypocrites, in vaine boaſt the Iewes, in vain boaſt the Papiſtes of the keeping of Gods commaundementes, ſeeing

The cauſe why Satan rageth moſt.

What it is to keepe Gods commaundements.

ing they holde ſcorne of his ſonne, whom God hath appointed to bee the onely teacher and guyde of the Church, Math. 17. d. 5.

18. And I ſtoode vpon the ſand of the Sea.

The tickle ſtãding of Satan.

And I ſtoode. &c. E. M. Some copies haue it, And he ſtoode vpon the ſand of the Sea, ſo as it ſhould bee referred vnto Satan and not vnto Iohn, in this ſenſe: Namely that Satans enterpriſes are to no purpoſe, in likewiſe as they haue no ſtedfaſtneſſe which ſeeke a ſtedfaſt foundation vpon the ſand. Math. 7. d. 26. Contrariwiſe wee reade that Chriſt and his chozen do ſtand vpon a Mountaine. Hereafter. 14. a. 1. A. But if wee reade it in the firſt perſon, wee muſt ſaye it is a certeine preparation to the viſion enſuing, which Iohn is about to ſhewe in the beginning of the next Chapter.

The thirteth Chapter.

AN I ſawe a beaſt clymbing vp out of the Sea, hauing ſeuen heades and tenne hornes, and vpon his hornes tenne Crowynes, and vpon his heades a name of blaſphemie.

The proud kingdome of Antichriſt.

AND I ſawe. A. The proude and preſumptuous kingdome of Antichriſt is deſcribed at large in this Chapter, wherein we ſhall ſee the chaſen to be ſo greatly regarded of God, that they can not bee ſeduced by any deceytes: howbeit that their faith and patience muſt needes bee firſt tryed by diuers tribulations, ere they can haue quiet reſt with Chriſt. G. And this viſion is taken out of the prophecie of Dan. 7. a 3. B. which cunningly deſcribeth the perſecution of the Churche that ſhall bee in the time of Antichriſt: which ſhall bee much greeuouſer than all the reſte that went before A Beaſt. Satan the old enemie is oftentimes reſembled vnder the ſhape of a Serpent

A beaſt.

serpent in respecte of his wilynesse, bycause he sheadeth his poyson with faire smoth speaking: and oftentymes both he and also the graceless tyrantes the enimies of Gods people, which are stirred vp by him, are betokened by the name of Dragon. Climbing vp. [s] That is to say, exalting it self above all that is called or worshipped for God, according as the Apostle teacheth. 2. Thess. 2. b. 4. Or else hereby it is signified, that Antichryst shall creepe vp from a verie base degree vnto high authoritie. Out of the sea. In Daniell the fourthe beast is seene more terrible than the reste, rysyng out of the sea, whome hee reporteth anon after to ryse out of the earth: Euen so in this chapter, vnder the figure of the beast of the sea, whiche afterwarde is sayde to be a beaste of the lande, here are described vnto vs the chiefest of all the mortall enimies of Christes kingdom, namely the Heathenishnesse or superstition of the Roman Cesars, and the succeeding of Antichrist after it in Mahumet, and in the synagoges of the Iewes, and also the succeeding of Antichrist in the Bishop of Rome. And whereas Antichryst is described vnder the figure of a beaste bothe of Sea and lande: it betokeneth that he shall be mightie both by sea and lande, and shall extende his kingdom both into the mayne lande, and also into the Iles, and beare dominion far & wide. For he wil in all things be counted equal with Christ, of whom the prophet singeth thus: He shal beare dominō from sea to sea, and from the riuer vnto the vttermost boundes of the land. Psalm. 72. b. 8. Therfore it is to be noted, that as ofte as any mention is made of Antichrist, it must not bee restrayned vnto any one man, but rather bee ertended to some whole kingdome, whyche settes it selfe against Christes kingdome. For there haue bene many Antichristes from the beginning, according as Iohn declareth 1. Iohn. 2. c. 18. namely euen as many as haue gone about to leade Christes Churche away from the pureneſſe and singlenesse of Gods worde, by their vntowarde and noysome errours. [s] And worthily is Antichrist called a beast, by reason of

Antichristes clymbing.

A description of the largenesse and puissance of Antichrists dominion.

Antichrist is not any one man, but a whole state.

son of his beastly lyfe and sauage maners. [M] For he rageth lyke a mad beaste, and coulde fynde in his heart to haue all the godly rid out of the way at one instant. Hauing seuen heads and ten hornes. The dragon was shewed with as many heads & hornes heretofore in ỹ third verse of the last Chapter, to do vs to vnderstand, that all one diuell worketh both in ỹ Dragon and in the beast, & that the matter of the Dragon & of the beast is all one. And vpon his hornes ten Crownes. Heretofore in the third verse of the last chapter, Iohn had giuen but seuē Crownes to the Dragō wheras he had ten hornes, but here he giueth tenne Crownes to the ten hornes: for (according as shall be sayd hereafter. 17. c. 13.) Ten kings, (that is to say all kings and Princes) shall giue their power vnto the beast, and shall haue all one will with the beast, namely to quenche the name of Christ: & so consequently the beast himself shal wrap vp or fulfill in himself the malice and naughtinesse of all the heads and hornes. Notwithstanding many of the olde doctors haue gathered vpō this place and vpon Daniels, that toward the end of the world, the Romane Empire shalbe diuided in ten partes, & that at the length there shal rise vp another king ỹ shall ouercome those other ten kings. But those fathers toke their marke amisse. For it is manifest that the Empire is now diuided into manie mo parcels. Therfore the playner way is, to leaue the curious account of the number, and to take ten for many, after the custome of the scripture. Although then that the Romane Empire were diuided into fiue hundred partes: yet notwithstanding forasmuch as it is not vtterly ceased, this beast is sayde to continue wyth hys heades, hornes, and Crownes euen vnto Christes comming againe. Howbeit, by the crownes are betokened the notable triumphes of victorie, whereof that forlorne wretch Antichryst, shal glorie ageynst Christ and the godly for a time, as hath bin said heretofore, 12. a. 3. And vpon his heades a name of blasphemie. [G] That is to say, he shall chalenge the power to himself, which belōgeth only vnto god. [s] He shal haue titles ỹ pre-

All kings yeld vnto Antichrist.

Crowned.

The blasphemous titles of Antichrist.

pretend the honor of a God, like as Nabugodonozor in Dan. 3.a.5. as Alexander of Macedonie, Domitian, and certeine o-ther Romane Emperors, and as Cosdras King of Persians, and many other tyrantes are reported to haue done: Who woulde nedes be called and proclaimed by the titles of Alwayes Augustus, Souereine Lordes of all men, most gracious and most mightie, and such other like, commaunding images of gold and siluer to bee made of themselues, and sacrifice to bee done vnto thē. Moreouer, of Mahumet this is manifest, that he hath aduaunced himselfe aboue Christ, in preferring his owne Alcoran before Christs Gospell. And is any man able to number the blasphemous titles of the Bishop of Rome: for he will bee called most holy, and most blessed father, hyghest prelate or priest, Lord of the world, Christs Vicar, vniuersall Bishop, head of the Church, souereine iudge of all men, porter of heauen, the greater light, and such other like. [G] Herewithal he commaundeth his owne diuelish traditions to be set forth and kept in ſted of Gods word: he holdeth mens consciences fettered with innumerable snares, as many as shun or withstand his doctrine as noysome, he punisheth thē with excommunication and cursing: [A] and what is it which that wicked childe of perdition attempteth not, to reigne ouer the whole world by ouerwhelming, or rather by quenching the truthe quite out? But now his naughtinesse is meetly well discouered, so as onlesse men will runne astray wilfully, they may easly auoyde the wodnesse of this raging beast. Which thing notwithstanding is giuen to none, but to those of whome the chefe shepherd hath taken charge at his fathers hand.

Mahumet.

The diuelishnesse of ỹ Romane bishops

2. And the Beast vvhich I sawe, vvas like a Parde, & his feete vvere like the feete of a Beare, & his mouth like the mouth of a Lyon. And the Dragon gaue vnto him his strength, and his seate, and great povver.

A liuely image of the Romish Antichrist.

And the beast which I sawe was like a Parde. [NOTE.] In this one beast he seemeth to betoken all the whole naughtinesse which Daniel

Daniell hath described in all the foure that should take vpon them the monarchie of the world. For the Pard betokeneth incomparable swiftnesse in pursuing, the Beare vnmercifull crueltie, and the Lion vnuanquishable strength. And all these thynges togither doth this one beast comprehende in himselfe, which is described to be couered like a Pard, footed like a Beare, and mouthed like a Lion: according also as the fourth beast in Daniel is set forth of diuers shapes and more terrible than the others: whereby is ment the Romaine Empire more dredfull than all the rest. Furthermore like as a Pard is speckled and particolored: so is Antichrist spotted with sundry and diuers heresies, and inuerieth with euery wind of doctrine, hauing nothing certaine. For he is a Pard, bycause he saith he is Christs vicar vpon earth, although he fyght against Christs law more than all others: and so is he a bastardship (though he tearme himselfe Apostolike beyng indede Apostatik) like as the Pard ingendering with the Lion bringeth forth the bastard Lion called a Libard. And hys feete were like the feete of a Beare. [A] That is to say, Antichrist shall be of the number of those, concerning whome it is said, Their feete be swift to shed blud. Rom. 2.c.15. Also, their feete are running to do mischefe. Prouerb. 1.b.16. The Persians (who in Daniell are betokened by a Beare) are reported to haue bin very fierce and cruell: but yet far more cruell & outrageous were ỹ Romain Emperors. Antichrist who hath succeded those kings doth far surmount them all in outrageous fiercenesse and crueltie. [B] Furthermore although a Beare go vpon the earth with foure feete as other beasts do, and yet his former feete do cheefly resemble the shape of a mans hāds: Euen so the Pope who ought to be formost of all other in spirituall working, doth notwithstanding employ his whole indeuer to the vttermost, although hee hauing togither as fewe thynges, more than all others, so as he hath more like vnto mans handes as the Beare doth, and vtterly despiseth the power of the Gospel. And his mouth is the mouth of a Lion: Antichrist is lyke-

Antichrist a bloudshedder and a seeker of earthly things.

thily likened to a Lyon, for the force of his bodie and the pride of his tung. [G] In Daniel the Babylonians are compared to a Lyon, by reason of their incredible pride and rauenousnesse which are noted also by other of the Prophets and specially by Habucuk. 1. c. 8. & by Nahum. 2. d. 11. And no doubt but the Romanes haue passed them in that behalfe, considering how their purpose hath bin too subdue the whole worlde to them, accordyng as ye pryde of Antichrist beareth witnesse. [B] Therfore al these things, that is too wit, Pryde, Violence, Rauine, Deuouring, Cruelnesse, Inconstancie, defiling of the church, Suppressing of Gods lawes, Lecherie, vncleannesse, slaughter of mens soules, and all things that are appurtenances vnto those poyntes, bee verefyed vpon the Romishe Antichryst alone. [M] Furthermore lyke as a Lyons mouth beeyng wyder than other beastes mouthes, is bloudie and ranke of sent with deuouryng of fleshe: Euen so there is nothing that can suffyse the Popes rauenousnesse: no not euen Peters patrimonie, nor Constantines gifte, nor yet all the Spiritualties which he hathe intruded vpon, are in any wyse ynough for him, [A] but that he dayly coyneth newe feates out of Satans forge, whereby too heape riches vpon riches. [M] Also he hathe a Lyons mouth, whereby he vaunteth hymselfe too bee Lorde of the Citie and of the whole worlde. And yet Prester John in the vpper and nether Indies: All Greece and Arabie, and finally all the East Churche knoweth well ynoughe, yea and it is not vnknowen too vs also, that the Pope lyeth moste loudly in thys poynt. Nay rather thys supremacie is as muche despysed of them, as wee set lyght by the Lordlinesse of the great Cham, or of the Souldane of Babylon. And the Dragon gaue vntoo him his strength. [a.b] Antichrist is Christes Ape. For like as the auncient of dayes gaue hys power and greate authoritie vnto Christ, Dani. 7. d. 14. So also doth the Dragon too the Beast, accordyng as shall bee sayde heereafter in the seuenth verse, that power was giuen him ouer all kinreds and people. &c. And Paule sayeth, whose

The greate aduauncemēt of ye Romishe Antichrist.

whose comming is accordyng to the working of Satan, with all power and tookens, and lying wonders. 2. Thessa. 2. c. 9. Yea and Sathan himselfe boasteth of this power in Mat. 4. b. 9. and Luke. 4. a. 6. [c] And this power is betokened by that whych Daniel wryteth, howe the Beast with the yron teeth deuoured and grynded into poulder, the thyngs that he had, and trampled the residue vnder hys feete. Daniel. 7. b. 7. So also after the Romanes were aduaunced too so great heigth by the working of Sathan: they despysed all other men, and trode all other Nations of the worlde vnder their feete. [M] Yea and euen at this day, Antichrist esteemeth ye Greekes and Arabians an Schismatikes, and deemeth them worthie too bee excommunicated, for standyng too the libertie of the Gospell, and for casting awaye from them the burthen of so horrible bondage. Undoubtedly if we consider wel how poore and slender the first Popes were: wee shall easely see, that so hurtfull an authoritie coulde not haue mounted oute of so greate pouertie and baceuesse, but by the working of the Diuell.

3. And I sawe one of his heades as it vvere slaine vntoo death, and the vvound of his death vvas healed: and there vvas vvondering through the vvhole earth after the beast.

Some reade: deadly wounded but his deadlye wound was healed: & the whole earth wondring folowed the beast.

And I sawe one of his heades. &c. [a.a] He meaneth that the Romane Empyre shoulde bee cut asunder. Whiche thing the stories reporte too haue bin done fyrst by Mahumet vnder the Emperour Heraclius, and afterwarde by the Byshoppe of Rome: who by meane of the Kings of Fraunce procured hymselfe too bee quyte exempted from subiection too the Emperors of Rome. By whych deede the Romane Empyre is so decayed, that at thys daye there remayneth scarce the name and a certeyne lyttle thinne shadowe of it. Notwithstanding, some vnderstande this place too bee ment of

The mangling of the Roman Empire by Mahumet and the Pope.

Satan wounded by Christes death, & by the preaching of his Gospell.

of the wound that was giuen when the Serpents head was broken by Christes deathe, at such time as the Gospell was preached through the whole worlde, against the Emperors, whirh conspired against Christ, and at such time as the worshipping of diuels was cast out of mens harts, yea and out of their Temples too. For no doubt but the beast receiued a deadly stripe at that time. But the wound therof was healed vp by Heretikes, by Mahumet, and by the Bysshoppe of Rome, by whose meanes both the worshipping of Diuels, yea and all vngodlinesse toke place in the whole worlde vnder the colour of religion more than euer it had done before: and so the last part of the world became worse than the first. Otherseme, by this heade that was deadly wounded, vnderstande the deathe of Iulius Cesar, who was the firste that holde the soueraintie among the Romaines. For at that tyme the Romaine Empire whyche had begon to growe greate afore, seemed almoste quenched. But that woundes was healed by Augustus, who stablished that Monarchye ageyne. The seconde Exposition seemeth to fitte the Heresie beste. And there was woonderyng thoroughe the whole worlde after the beaste. 3. For at this daye Mahumet possesseth two partes of the earthe, namely Asia and Aphrike, together wyth a good peece of Europe, and continually buzieth hymselfe to heale the sayde wounde thoroughoute, that is to say, to bring the worlde into one Monarchie ageyns. The same thing doth the Bishop of Rome practise likewise: which thing he vaunteth also as in respect of his style, namely that he is Lorde of the whole worlde. 4. Hereuppon the whole earth woondereth at the beast. M. For suche as are earnestly mynded to the lawe of the Gospel, do wonder at the Beaste, that is to saye, at Antichryst, who calleth himselfe Apostolike about all others, where as they know that none is more Apostatike than he. All the Easterne Churche woondereth at the Beaste, and accomptethe the Christians that are subiecte to the Pope, to be ouer beastly for assentyng to his

Iulius Cesar.

Augustus.

How y whole worlde woondreth at Antichryst.

Protestants.

The Eastern Churches.

to his beastly conditions, whiche are so many and so many-fold. All the heathen and Iewes woonder at the beast, among whome all suche as refuse Christ, doe thinke the doctrine of him to bee sonde and false, the cheefe professor whereof they see to bee more ageynst Christ than all others. All such of the Christen sorte as are deceyued by Antichrist do woonder at hym, that any man dare set himselfe ageinst one that beareth the countenãce of so great a lord and so holy a father. And so forasmuch as their woondering at him is not in respect of Gospellike conuersation and doctrine, for they see no suche thing in him) but for temporall cõmoditie, for fauor, for feare, & for cowardnesse: it is manifest that they haue forsakẽ God, and do worship the diuell in the Pope. And this is it that is ment by that which is added forthwith.

The heathen & the Iewes.

The Papists

4. And they vvorshipped the Dragon vvhiche had giuen power to the Beast: and they vvorshipped the Beaste, saying, vvho is like the Beaste? vvho is able to feight vvith him?

And they worshipped the Dragon. 5. Such as are falne from the Gospell of Christ to the lawe of Mahumet, do worship the Dragon in Mahumet, whose will they do from tyme to tyme. For what else is it to depart from Christes gouernement, but to yéeld a mans self to the subiection of Satan: according to this saying of the Apostle, As for the things that the Gentyles offer in Sacrifyse, they offer them to Diuells, and not vnto God. 1. Cor. 10. c. 20. In likewise also, they that bee giuen ouer to the lawes and ceremonies of the Pope, and repose the hope of their saluation in him, worship the Dragõ (that is to say the Diuel) in the Pope, as hath bin sayd afore. VVhich had giuen power to the Beast. M. This is added, bycause that whereas the Pope is a ranke traytour and a tirant, in wasting the goodes of the poore vppon himself and his, and in cutting mennes throtes for his owne pelting trashe, and where as hee is so greate an hipocryte, terming himself most Apostoli-

The deuill is worshipped in Mahumet & in the Pope.

The Pope led by the spirite of the deuill.

Apostolike of all others, and yet holding scorne of Apostolike conuersation: he hath not this of God, but of that most wylie Dragon who is not afrayde to call and drawe so manie and so great Heresies into the Churche. And they worshipped the Beast.[M] *q.d.* Wretched and blind men worship, not onely the Diuell, but also his disciple Antichrist, which belcheth out so manie blasphemies.[S] I saye they worship the Beast, first by imbracing a Religion and seruice according to his appoyntment: and secondly by wondering at his myghtinesse and by blazing it abrode. Which thing we see indifferently as well in Mahumet, as in the Romishe Bishop: the shew of Religion and incomparable puissance of both whō, the worlde both commendeth and honoreth vpon their knees. Saying, who is like the Beast?[M] That is to saye, like Antichrist?[S] In these wordes. John giueth an inckling of the blockishnesse of the world, for suffering it selfe to bee mocked through the prosperous successe of the beast.[B] For like as the godly do wonder at Christes power and commende it aboue all others, saying: Michael, that is to say, who is as God? So contrariwise these men say, *Michabehemoth*; that is to saye, who is as the Beast? or who is like the Beast? Who is able to fight with the beast? namely in resisting his will, by reason of his dubble authoritie of supremacie, both Princely & Priestly, which he pretendeth in ỹ Church militant: ỹ vse of both the, which at once all other Princes go withoute, bee they neuer so high in degree.

The worshipping of Antichrist.

Who is so bolde as blind Bayarde.

[S] Blind men therfore do attribute such a souerein power vnto Antichrist, as no man is able to withstand, and such a power as abiding of it selfe inuincible, ouercommeth all other powers. And therfore the Pope suffereth the godly honours and godly titles of commendation to bee giuen vnto himselfe which are due only vnto Christ. Nay rather he eracteth them by violence and maine force, which thing no doubt will one daye turne to his confusion, according as we reade of Herod, Act. 12. d. 23.

5. And

5. And there vvas giuen vnto him a mouth speaking great things and blasphemies: and power vvas giuen him to do tvvo and fortie monethes.

A contrary comparing of the Pope and Christ together.

And there was giuen. &c.[A] No man ought to maruel though he heere the Pope bothe to bee in deede, and also to bee openly reported to bee Antichrist: for he is vtterly and altogither contrarie vnto Christ.[C] For of our sauiour wee reade thus: He shall neither striue nor crie out, neyther shall anie man heere his voyce in the stretes: a bruised reede shall he not breake. &c. Esai. 42. a. 3. and Math. 12. b. 19. Besydes this, he is meeld, meeke, and lowly of heart, Zachar. 9. b. 9. Math. 21. a. 5. But the Pope is proude, and puffed vp with prosperitie, and he speaketh great thyngs, specially in as much as he openly boasteth himselfe to bee Lord of the whole world. And blasphemies.[S] Either of both the beastes preferreth himselfe and his owne law before our sauiour Christ and his Gospell, and promiseth souerein felicitie to such as keepe it: and (according as it is written in Dani. 11. f. 36. & in Paule. 2. Thes. 2. b. 4.) he is aduaunced aboue al that is called or worshipped for God. &c.

[A] And should any man then thinke it straunge still that wee should call the Pope Antichrist, and so report him openly to bee: Who seeth not that he is vtterly contrarie to Christ.

[S] For Christ sought the honor of the father: but the Pope seeketh his owne honour. Christ most humbly serued all men, yea euen the vylest sort: but the Pope reigneth ouer al men, yea euen ouer the myghtyest Kings. Christ yelded hymselfe willingly vnto the vylest death that could bee for our sakes, the Pope putteth innumerable vnto death, yea euen of the giltlesse sorte.[B] Christ did not once open his lippes to speake ageynst the wrongfull iudge: but the Pope speaketh blasphemies ageynst God, and defyeth all Magistrates wythoute regarde. The Pope vnhalloweth and defyeth Goddes Tabernacle. Christ maketh it holy and cleane. The Pope makes warre ageynst the saincles: Christ reconcyleth euen sinners

sinners to his father, and bringeth peace to the worlde. The Pope chalengeth power to iudge all men: Christ would not iudge of a pece of grounde when he was sued vnto. And after this manner a man may make comparisons of them thorough all thyngs: whereby it wyll appeare more clearely than the light, that Antichryst is contrarie to Christ in all thyngs, according to the signification of hys name. And power was gyuen hym too doo, two and fortie monethes. So many monethes make the halfe weeke, whereby the scripture (for the comfort of the godly) doth vs so often to vnderstand, that the tyme of Antichristes persecution shall bee shortened: which thing beginneth after the fall and open falling awaye from the faith of Christ, at such time as Antichryst is discouered in the hartes of men, who by the lighte of the Gospell begin somewhat to leape backe from hys filthy Religion: for then shall he begyn to blaspheme and rayle vpon Christ and his Gospell with open mouth, and to worke his teene vpon the professors therof with open defyance. M. And lykewise the time of Antichryst is betokened by the thousande two hundred and threescore dayes mencioned heretofore. 12. b. 6. And also by the tyme, and tymes, and halfe a tyme mencioned in Daniell. 7. g. 25. and heretofore in. 12. d. 14. B. But heere and in other places it is signifyed by these two and fortie monethes. Whereby is ment the vncerteyntie of hys persecution, in as muche as his gouernment is so diuersly described, one while by dayes, another whyle by tymes, and other whyles by monethes: to the intent the faythfull should alwayes bee armed wyth the sworde of the Gospell to fyght agaynste hym.

The vncertentie, shortnesse, and cruelnesse of Antichristes reigne.

Neuertheless there bee that take these thyngs to bee mentioned not of the tyme of Antichrystes persecuting, but of his presumptuousnesse, where throughe he shall take vpon him power to alter times and lawes, according to Daniels prophesie: for thus saithe he. Also he shall speake wordes in the behalfe of the most hyghest, and he shall breake the saints of the most highest in peces, & he shal think himselfe able alter times and

The presumptcousnesse of Antichrist in altering of times and lawes.

and lawes, and they shall be deliuered into his handes for a time, and times, and halfe a time. Dan. 7. g 25. Certaine it is that the Lord God onely is able to change times, not onely bycause winter Sommer and the other seasons of the yeere be ruled at his discretion: but also bycause all things be at his appointmēt, and the kingdomes of the world are not gouerned otherwise than by his prouidence. A. If folke be well at ease, and ruled by good lawes, it must not be fathered vppon aught else than Gods prouidence. Contrariwise if they bee plaged, or by any meanes put in daunger, that also must bee acknowledged to proceede of Gods hande. But the pride of Antichrist is so great, that he thinks he may alter times and lawes; that is to say, ordeine all things at his owne will and pleasure. And in good soth, is it not a point of extreme pride, to forbid the thing that the Lord hath graunted, or to peruert the law of wedlocke foreset by the Lord? The Pope forbideth his subiects the eating of flesh at certain times: and Mahomet forbiddeth vtterly the eating of certaine beasts. The Pope hath decreed that certaine kinde of men and women should vtterly abstaine from mariage: and Mahomet permiteth his subiects to haue many wiues. This man will haue no law admitted, saue that which is of his owne making: the other maketh his owne decrees equall or rather superior to the holy scriptures. And is not this as much as to alter times, lawes, and ordinances? The same thing is also attempted by the Anabaptists and suche other brainsycke persons, who thinke that the Church hath bin vtterly quenched euer since the time of the apostles: as who would say, that Christs kingdome which is euerlasting, should haue ceased so sone. I graunt indeede, that Christes flocke was now and then very small and knowen to fewe, as long as al things were wrapped vp in darknesse: but I denie that euer it was quite forgone, but that there were alwayes some sheepe which harkned to Christes pure voice, and followed him for their shepherd. Wherefore as for those that hold opinion that all things must be vtterly

Anabaptists.

terly changed, and affirme that men must be baptized new againe: they meene to bring in, not right order, but horrible confusion of all things.

(*) Some reade blasphemie.

6. And he opened his mouth to (*) rayling agaynst God, that hee myghte rayle vppon hys name, and vppon his tabernacle, and vppon them that dvvell in heauen.

The error of Mahumet.

And he opened his mouth to. &c. [s] Mahumet folowing the heresie of Nestorius, denieth Christs Godhead, auouching him to be but bare man, howbeit yet a Prophet: in doyng whereof he also denyeth the father (1. Ioh. 2. d. 23.) and so consequently rayleth as well vpon the father as the sonne wyth open blasphemies, vtterly denying the singular goodnesse of God the father towardes vs, namely, that he deliuered hys owne sonne to death for our saluations sake: yea and also he maketh Christ a lyer, who hath auouched the same vnto vs with so many words, Ioh. 3. b. 36. and Luke. 24. f. 26. So also maketh he the whole scripture as well of the olde Testamente as of the newe, (yea and the holy Ghost which speaketh in it) to be a lier, which commendeth euery where this vnmeasurable goodnesse of God the father towardes vs, as in Esay. 53. a. 4. and Daniel, 9. f. 24. and Zachar. 13. c. 7. and Romain. 8. f. 32. & Phil. 2. a. 6, 7. 8. and 1. Ioh. 4. b. 10. Whiche things in asmuch as Mahumet denieth, it followeth of consequence that he denieth all ỹ Articles of the Christian beleefe: than the which blasphemie there can be no greater deuised.

The blasphemies of ỹ Romishe Antichrist.

Also the Romish Antichrist offereth singular reproche to God, when he preferreth his own forgeries before Gods holy word, and keeping men from the reading of the scripture, commaundeth them to hold themselues contented with hys owne diuelish decrees: [M] and furthermore also when he denieth that the Church can erre, and in sted of the holy word of the Gospell vrgeth innumerable such other kind of thynges wherewith

wherewith to wound mens soules deadly, and to slea them maliciously. That he might rayle vpon his name. [s] Antichrist denieth Christ to be the only mediator betwixt God & man, or the only Sauior to whome the father hath giuen all power in heaue̅ and earth. He denieth him to haue made cleare satisfaction for our sinnes, and to haue reconciled vs throughly to God, by himselfe. Which to do, is as much as to offer most shamefull reproch and blasphemie to his name, and to haue him in disdain. And vpon his Tabernacle. That is to say, vpon the true Church of Christ. For the faithfull are Gods tabernacle, [A] bycause God dwelleth in the congregation of the godly, and ruleth euery one of them with his spirit: lyke as it is written in the prophets: I will pitch my tent in the middes of you, and my hart shall not abhor you anye more. Leuit. 26. b. 11. And my Tent shall be among them, and I will be their God. &c. Ezech. 37. g. 27. Also lyke. 1. Cor. 3. c. 16. & 6. d. 19. & 2. Cor. 6. 16. This Tabernacle, Tent, Pauilio̅, or Temple of God is railed vpon by Antichrist, when he faithe that the congregation of the Godly is scismatike and hereticall: when he calleth the pure doctrine of Gods word, pestilent, which the faithful imbrace: and finally when he crieth out, that the Sacramentes whiche are ministred according to Christes institution, are filthy abhominations. And vppon them that dwell in heauen. [s] That is to say vpon the saintes deceased, which are conuersant with Christ in heauen. For if the Popes doctrine be taken for good it followeth that Gods holy Prophetes and Apostles had a false opinion of God the father and of his sonne Iesu Christ, and left a false opinion of them to the world to beleeue. Than the whiche, what greater slaunder can be laid to their charge? And yet in the meene whyle, he maketh stout bragges of the saintes deceased, in that he buildeth altars, Temples, and images to them, and assignes holydayes to them. &c. But these bee flat mockeries, considering that he so rashly despiseth and reiecteth the doctrine of those holye men of God, in

Antichrists rayling vpon the Churche of God.

How ỹ Pope rayleth vpon the Saincts deceased.

defence

defence whereof they were not aſhamed to ſpende their bloud.

7. And it vvas giuen vnto him to make vvare a-gainſt the Saincts, and to ouercome them: and povver vvas giuen him ouer al kinreds, and people, and tungs, and nations.

The victories of the Turks and Infidels agaynſt the Church.

And it was giuen vnto him. &c. [o] This may be referred to the victories whiche the Infidels haue oftentimes had of the Chriſtians by the ſufferance of God. For hiſtories make it manifeſt, how oftentimes the Turke hath fought luckely a-gainſt Gods Church in times paſt, and now a late almoſt in our time alſo: [B] and yet by the way we will winke at hys victories which we haue ſeene in our age, whereby he hathe ſubdued to his dominion, all Thrace, and Conſtantinople it ſelfe, the palace of the Romaine Emperours, and alſo Pe-tone and the Ile of Rhodes, & laſtly the kingdome of Hunga-rie, ſleaing the king of the Realme. Againſt the Saincts. [A] So are the faithful tearmed, becauſe they be redeemed by ỹ bloud of Chriſte, and being ſanctifyed and borne a new by the holy Ghoſt, indeuer to leade a holy life. And to ouercome them. Here are deſcribed the cruell perſecutions of Antichriſt againſt the Church, which ſhall be ſo many and ſo greate, that there ſhall not ſeeme any Church to remaine. For when the wicked e-nimies of the truth haue put Gods children to greeuous tor-ments, yea and alſo vnto death: they ſhall thinke in themſel-ues, that they haue vanquiſhed and vtterly ouercome them. But the caſe ſtandeth farre otherwiſe: for the godly are re-warded with euerlaſting immortalitie and endleſſe life with Chriſt: by reaſon whereof they quietly deſpiſe all the aſſaults of their enimies, and whatſoeuer torment elſe can be layde vpon them, aſſuring themſelues that they can by no meanes be diſappointed of the loue of God whiche is in Chriſt Jeſu. Rom. 8. g. 39. And power was giuen him ouer all. &c. [1] It is a putting of the particular for the generall, and muſt be refer-red

* Now called Wodon.

tethy the faithfull be called Saincts, that is to ſay, Ha-lowes or holy folke.

The victorie of the Pope agaynſt the true Chriſtians.

Antichriſt hath mo frends thā Chriſt hath.

red either to the cheefer parts of the earth, or elſe vnto ſuche as ſauor altogither of the earth. Truely among thoſe that boaſt themſelues of the name of Chriſtians, Antichriſt hathe mo fauorers and flatterers than ſtout withſtanders.

8. And all the inhabiters of the earth ſhall vvorſhip him, vvhoſe names are not written in the Lambs booke of life, vvho hath bin killed from the beginning of the vvorld.

And all the Inhabiters. &c. [A] Leaſt any man might hang vp-pon the opinion of the multitude: John ſaithe expreſſly; that the greateſt number of men ſhall giue their hand vnto Anti-chriſt, according as Chriſte ſaithe, that the way is large and wide which leadeth to deſtruction, and many go in it. Math. 7. b. 13. VVhoſe names are not written in the Lambes booke of life. [s] The names of the Apoſtles & of all beleeuers are writ-ten in heauen: and the names of the wicked are written in the earth, according to this ſaying, they that depart from thee, ſhall be written in the earth. Jerem. 17. b. 13. That is to ſay, they ſhall be forgotten before God and before the congregation of the righteous. Which thing is expreſſed vnder another bor-wed ſpeche, The vngodly are not ſo, but they be as chaffe which the wind tolleth about. Pſal. 1. b. 4. [A] The holy Ghoſt then exempteth the elect from being ſeduced and deſtroyed by Antichriſt, becauſe that ſuche whome God the father hathe giuen to his ſonne Chriſte to keepe, Satan cannot by anye meanes wreſt them out of his hande, although they ſeeme now and then to perish as the reſt do. Therefore as for them that are not of the number of the chozen, whither they bee kings, or princes, or magiſtrates, or great or ſmall, they are eaſily led away from the plaine truth by the deceites of Anti-chriſt: and not without great wondering they ſay, who is like the beaſt: verily he is ſtrong and mightie in battell. [s] Who is able to fight with the beaſt? But contrariwiſe the godly ſay: The Lord is ſtrong and mighty, the Lord is mightie in battell.

Who followe Antichriſt that not be led away by Anti-chriſt.

The fair shew of holinesse in the kingdome of Mahumet, and his great successe in all thyngs.

battell Vsa.24.c:8. Vs see most euidently, how al these things are fulfilled in the succession of Mahumet, if we marke well the beautifull shew of outward Ceremonies whych florisheth among them: and also if we consider the gouernance of theyr kingdome, their discipline of manners, their inuincible puissance, their dayly successe in their affaires, and the continuall increace of their Empyre by often victories. Truly in outward pretence of religion, euen the common sort of their people excell the Popish Monks, yea euen that are best reformed. For not onely their Clergie and Monkes, but also their commonaltie say their common prayers togyther fyue times euery day: namely at the sunne rising, at noone, at afternoone, at the sunne setting, and after supper when they go to bed: at whiche time, ere they go to prayer, they wash themselues, they make themselues barefoote, they kneele downe vppon the grounde, and the noble men and commons intermedling themselues altogither with the king, accomplish their ordinarie prayers wyth certaine bowings and fallings flat downe, without some lawfull let, no man may neglect the ordinarie prayers, vnpunished. They keeps their ordinarie holydays and ordinarie fasting days with great deuotion and reuerence. They make often exhortations to holinesse of life to the peopleward, to dealing of doles, to making of pilgrimages in remembrance of their Saincts, and specially of their prophet Mahumet. They haue manye Hospitals as well in their high ways as in their Cities for the receiuing and succoring of poore folke and pilgrims. They haue Monks of such spare and staied behauior, as neuer was herd of, both in dyet, in apparell, in forsaking of al things, and in withdrawing themselues from the company of the commō multitude: so as they may seeme to resemble, either Iohn Baptist yea or the very Apostles for the streightnesse of their life. Some of them haue visions, rauishments, and traunces: and some of them are renoumed for miracles, as well in their life, as after their death. Moreouer there is wonderfull hone-

Their diligence and deuoutnesse in praying.

Their Holydayes.

Their exhortatiōs to godlynesse.

Their Hospitalles.

Their monks

Their visions traunces and miracles.

honestie of behauiour among them: In their fare, apparell, building, riding, yea and in their furniture of warre, they loue a plainenesse. When they take their meales, al of them, as well the king himselfe as also his noble men, sit downe vppon the ground, and they vtterly abstaine from wyne and swines flesh. They abhor all superfluitie and curiousnesse, as well in apparell as in building. For the most part, they dwell in Tents and hales which are remoued from place to place. In theyr leages, bargaines, and all promises, they vse great faythfulnesse. Heere vppon it commeth to passe, that they vse no seales to seale their writings withall, no not euen in the princes matters. Wonderfull is their loue and obedience towards their king, in somuch as all the noble men of the realme stoode in awe of the kings only commaundemente, and in so many large kingdomes all thynges are done by the kings appointment only. Those that be chozen to the warres for the defence of their religion, runne to it so merrie and theerefull, that yee woulde say they were going to a wedding. They beleeue themselues to be happy in all poyntes when they yeelde vp theyr soules among the speares and arrowes in defending or inlarging their Empire or religion. Neyther are they that dye in that quarell commended with the morning of their freendes, but they be registred among the Saincles that haue gotten the vpper hande, and they be openly praysed wyth hymnes. Fynally, greate is the shamefastnesse and honestie of theyr women. They bee neuer seene in the company of men or in places of resort. For a mā to talke with a womā abroade, it is so rare a thing, that it may be counted for a miracle if it happen to be seene. Their women neyther buy nor sell any thing. They neuer come in the sight of men with their faces bare, neyther in their owne houses nor out of their houses. The apparel that they weare, is both very comely and very plaine. And in ye Church they haue a place alone by thēselues from

Their temperance.

Their faithfulnesse.

Their loue & obedience toward theyr king.

Their willingnesse too battel for their religion and countrey.

The honestie and shamefastnesse of theyr women.

Their apparell.

from the men. Who then would not wonder at such behauiour and orderlinesse? who would not like of it? who could looke for such things euen at the hands of the popish monks, boast they neuer so much of reformation? Hereby they may easily deceiue such as are of an honest disposition, and make them beleeue that God fauoreth them highly, and aduanceth their empire. Take herewithall their often victories, as wel against the Christians as also against the Nations bordering about them, the successe of their affaires, and the long cõtinuance of their Empire. By all which things it commeth to passe, that it may seeme a holy Nation and deerelibeloued of God, and so consequently that he alloureth all people to such manner of religion and behauiour. [A] As for the superstitious Religion of the Papists, it is to no purpose to say any more of it, than that which is seene of all men: namely that if a man looke vpon the continuall praying of the Cloysterfolke, their gorgeous churches, their ordinarie holydays and solemne feasts, their appointed fasts, and such other things: it carieth a great countenance of holinesse. By meanes whereof many are hild backe in these dais from beleeuing of the Gospel. But the case standeth well, in that Christ hath his chosen, which being sealed with the spirit of adoption, do heere and follow no mans voyce but Christs. These are they which being chosen and predestinate before the foundations of the worlde were laid, are giuen to Christ by God the father, and are ordeined written in the booke of life, according to this saying of Christe, Reioice ye in this that your names be written in heauen. Luke. 10. d. 20. [B] And by this place we learne, that mans saluation consisteth not in welth or in riches or in any outward worthinesse, but in the only and free election of God. [C] For the foundation and first cause, as well of our calling as of all ỹ good things that we receiue at Gods hand, is Gods eternall election. [C] Therefore if any man demaund, why god hath called vs to the partaking of his Gospell, why he hathe vouchsaued so great benefites vpon vs, why he openeth vnto vs,

Their often victories.

The behauiour of the Popish sorte.

Wherin mans saluation consisteth.

vs, [A] why he alloureth vs by gentlemesse to his heauenly kingdome, and why he alwayes preserueth & maintaineth vs: [C] we must always haue recourse to ỹ said principle, namely bicause he chose vs before ỹ world was made. [A] So thẽ herby al mans merit or deseruing falleth to the ground & is shet out of doores, in as much as it is most manifestly certeine, that election is free. [C] For what worthinesse could there be on our part, or what could we deserue, before the world was made? [B] Also we learne hereby, ỹ our electiõ is certein, which could not be so, if it were grounded vpõ our owne workes or deseruings. In likewise neither our predestinatiõ, nor our iustification, nor our redemptiõ, should be certeine, if ỹ cause of those things were in our selues. For seing ỹ works are always accompanied with doubting: they that ground the beginning of their saluation vpon them, can neuer bee certified in theyr mindes. [A] God then without hauing any respect vnto works, hathe chosen vs before the beginning of the worlde, [E] of his owne free grace, mercie, loue, good liking, will, purpose and foreordinance, as causes thereof. [C] And this doth Paule testifye in expresse wordes where he speaketh of Jacob and Esau, saying: before they were borne or had done eyther good or euill, (to the intent that Gods purpose myght stande fast according to hys chosing,) not of workes but of the caller, it was sayde, the Elder shall serue the yonger. Roma. 9. c. 11. 12. and Gene. 25. e. 25. [A] Then dyd not God chose vs for anye worthynesse that he foresaw in vs, (as the Sophisters prate) but onely of hys owne free wyll and good pleasure. [C] For wee bee all forlorne in Adam, and there is nothing to bee seene in vs but matter of Damnation. And therefore except God redeeme vs from destruction by hys owne chosing of vs, he shall see nothing else why to lyke of vs. Also looke in the fifth verse of the third Chapter heerefore, and in the. xy. verse of the twentith chapter hereafter: VVhich hath bin slain. &c. [B] Ye meaneth Christ who was betrayed for our sinnes, and rose ageine for our iustification. Roma. 4. d. 25. From the beginning

Gods election.

Our election is certaine.

The causes of our election.

ginning of the world. There be which thinke that this parcell should bée ioyned with the parcell, which are not written, to the same effecte that Christ spake of the dwelling places that are prepared in his fathers house, Math.20.c.23. and John.14.a.2. So in another place he saith, Come yée blissed of my father, possesse yée the kingdome which is prepared for you from the begynning of the worlde, Math.25.c.34. [G] And Paule sayth, He chose vs in Christe before the foundations of the worlde were layd, Ephe.1.a.4. But the playner is too haue it ioyned with the parcell next afore it, which is: which hath bin slaine, so as the meaning may bée, that the Lamb hath béene kylled from the beginning of the world. Wherby John doth vs too vnderstand, that from the first creation of the world (not for their own desertes, but for the desert of the Lamb who in the foreappointment & good pleasure of the father hath bin slain euen from thenceforth in the sacrifices of the godly as it were in a figure) the names of the elect are inrolled and written in Heauen, and could not bée razed out by anye force of Satan, nor by any deceite or crueltie of Antichryst. In respect wherof Chryst also saythe, Before Abraham was, I am, John.8.g.58. Also, Jesus Chryst is all one, yesterday, and too day, and for euermore. Hebrew.13.b.8. Also looke in Actes.15.c.15.16.17.18. And in the fifthe verse of the thirde Chapter héeretofore.

The assurednesse of our election & predestination.

9. If any man haue an eare, let him heere.

10. He that leadeth into captiuitie goeth intoo captiuitie: He that kylleth vvith the svvord, must bee killed vvith the svvord. Heere is the patience and faith of the Sainctes.

If anye man haue an eare, let him heere. [S] He sheweth that there is a mysterie in the matter: and therefore as ofte as thys parcell is added in the Scriptures, the holye Ghost stirreth vp the hœrers mynde too searche oute the hyghnesse of the

the mysterie: accordyng also as our Sauiour is woont too doo in the Gospell, Math.13.a.9. He that leadeth intoo captiuitie. [S] This is sayd for the comfort of the godly, too the ende they may know, that they shall be delyuered from captiuitie, and contrariwyse that such as hild them captiue, shall bée caryed intoo captiuitie: according too this texte, He led captiuitie captiue. Psal.68.c.19. and Ephe.4.b.8. [A] Wherwithall agréeth this saying of the prophet: Wo vntoo thée that spoylest and hast not bœn spoyled, whiche doest wrong and hast had no wrong doone vntoo thée. For when thou hast done spoyling, thou shalt be spoyled thy selfe, & when thou hast made an end of dooyng wrong, thou shalte haue wrong doone vntoo thée. Esai.33.a.1. Also, Beholde the Lorde commeth with hys thousandes of Sainctes too doo iudgement vpon all men, and too reproue all suche as are wicked, of all the dœdes whiche they haue wrought wickedly, and of al the harde things that the wicked sinners haue spoken ageinst him, Jude.c.14.15. Also, it belongeth vnto Gods righteousnesse, to render affliction vnto suche as afflict you, and vntoo you that are afflicted, reléefe. &c. 2. Thessa.1.b.6. Most foolishe then are they, and far from vnderstandyng the minde of the holy Ghost, which impute the Turkes successe and victories too hys Religion and iust dealing, and not rather too their owne sinnes. For they are lyke those that fathered all the prosperitie of the heathen vpon the seruyng of theyr Idolls, and contrarywyse theyr owne myserie vppon the neglecting of theyr Idoll seruice, as it is wrytten in Jeremie.44.d.18. [M] Therefore suche as leade men captyue from the faythe and doctryne of the Gospell, (as Antichryste nowe doothe) shall bée ledde intoo Captiuitie of endlesse damnation, excepte they repent. Hee that kylleth wyth the swoorde muste bee kylled wyth the swoorde. [S] Wée reade that Christe sayde vntoo Peter, put vp thy sworde intoo the scaberd, for euerye one that stryketh with the sword shal perish with the sword. Mat.26.c.52. For Christendome is inlarged by the word and by working, that

Looke with what measure ye meete, with the same shall it be moten vnto you.

The meanes how to inlarge Christes kingdome, & wherby his people be knowne.

that is to ſay, by the preaching of the truth, and by myracles and wonders. 2. Cor. 10. a. 4. 5. [B] Contrariwiſe, Antichriſt compelleth al mẽ to his Religion by the ſword. Alſo, Gods children are knowẽ by louingneſſe, peace, and all maner of good doing. Math. 5. a. 9. and Joh. 1. 13. d. 35. f. 15. b. 12. But contrari wyſe, the Diuells impes are knowen by hating and murthering one another, Iohn. 8. f. 44. f. 1. Iohn. 13. b. 12. vnexcuſable therfore are they, whoſoeuer they bee, which worſhip that cruell and bloudie beaſt. Moreouer, to no purpoſe alſo are the dealings of them, that go aboute to defende the Goſpell by the ſword, whither it bee againſt the Turk or againſt Antichriſt, when in the meane whyle they neglect true godlineſſe. And in this place all the godly are warned to haue patience, leaſt they myght thinke that Antichriſt may bee put to flighte by their owne power or policie. For this victorie belongeth to none but onely to the Lambe Chriſt. He onely will triumph ouer that ſo puiſſant enemie: yea and that ſhall be done euen then chiefely, when the enemie thinketh all things to be ſafe ſo as the godly dare not once open theyr lippes againſt hym, but onely make earneſt ſute to the Lorde wyth continuall faſting, weeping, and praying, that he wyll helpe them and breake the enemie in peeces. For as long as wee truſt to the arme of fleſhe, wee are vnworthie of Gods helpe: Whiche thing is to bee ſeene, in that auncient people of God, as ofte as they put their truſt in their owne ſtrength, and not in the Lorde, [A] who notwithſtanding had ſayde, In reſt and quietneſſe ſhall you bee ſafe, in calmeneſſe and truſt ſhall bee your ſtrength. Eſai. 30. c. 15. Heere is the pacience and fayth of the Saincts. The Romiſh Antichriſt claymeth both ỳ ſwords, as well temporal as ſpirituall, accordyng as in deede he fleaſeth both bodyes and ſoules, but yet the faythfull being armed wyth faith and patience, beare out all manner of aſſaultes of their enemies, and alſo ſhift them off, according as Chriſte ſayth, Poſſeſſe ye your ſoules in patience. Luke 21. d. 19. [A] Alſo Iohn ſaith, Al that is borne of God ouercõmeth the world.

(The meanes to vanqu ſhe Antichriſt.

(The victorie of the faithful by patience.

And

And the victorie that ouercommeth the worlde is this, euen your faith. 1. Iohn. 5. a. 4. Alſo, you muſt haue patience (ſayth the Apoſtle) that when ye haue fulfilled the will of God, yee may reape the promiſe. Hebr. 10. g. 36.

11. And I ſawe another beaſt comming vp oute of the earth, and he had two hornes like the Lambes, and he ſpake as the Dragon did.

And I ſawe another beaſt. &c. [o] Like as the former Beaſt which came vp oute of the ſea hauing ten hornes, betokened all kingdomes, States, & Monarchies which go about to ſtablish ſundry kinds of vntruthes & diueliſhe doctrines by violence and force of hand: So this beaſt comming vp out of the earth, betokeneth ſuch as labour to maintaine the ſame diueliſh doctrines by ouerthwart interpretations, forged Ceremonies, and counterfeit Religion. [A] Of which ſort there be manie at this day vnder the kingdome of the Pope, as Monkes, Sophiſters, ſchoole diuines, workers of falſe miracles, & ſuch others. Therefore eyther of both theſe beaſtes doth alwayes portray vnto vs Antichriſt, howbeit in ſuch wiſe as that the ſaide childe of perdition is peinted out in ſundrie colours. And he had two hornes like the Lambes. [B] This beaſt pretendeth the hornes of the Lamb, to the intent he may priuily ſhead in the poyſon of the Dragon. And therefore Chriſt warneth vs to beware of falſe prophets, which come vnto vs in ſheepes clothing. Math. 7. b. 15. But vnto whõ may a man attribute theſe things rightlier than to the Pope? [B] for he pretendeth a great countenance, as well of innocencie, as of perfectneſſe of lyfe. [M] And in the two Teſtamentes, he boaſteth himſelfe to bee peerleſſe. Now then, for as muche as Princely power is betokened by hornes: by the two hornes like the Lambes, may be meant both the prieſtly and Princely power which ỳ Pope taketh vpõ him. And he ſaith they be like ỳ Lambes hornes: for the Pope vaunteth himſelfe to be Chriſtes Vicar, when as he both executeth and decreeth all things by his owne au-

(Maintainers of diueliſhe doctrines.

(The Popes countenance holineſſe and pride in taking vpon hym both princely and prieſtly power.

 thoritie

thoritie. He pretendeth Christs Gospell, but he applyeth it to his owne aduauntage. He baptizeth with water in the name of the father and of the sonne & of the holy Ghost: but as for the power of making men new agein, (which is the peculiar worke of Christes Spirit,) that he attributeth vnto his owne doing. Furthermore he chalengeth dominion ouer those whō he baptizeth in the name of Christ. So also (after a sorte) he refresheth with bread in the Lordes Supper: but he imputeth the vertue of it to the magicall consecration and worke of the Priest. And so likewise he imputeth the releasing of sinnes to his owne absolution, wherin he glorieth that the power of the kyes consisteth. Therefore he hath hornes lyke the Lambe, but he speaketh as the Dragon doth: that is to wit, he defaceth Gods glorie, and thrusteth Christ quite out of dores, as followeth. And he spake as the Dragon. [A] Lyke as the chyldren of God are led by Christes spirit, and as they speake vnto others the things that the same spirite putteth into their myndes. Euen so the vngodly beyng driuen by the spirite of Satan, cannot vtter any thing but errours and blasphemies. This beast whych John describeth vnto vs in this place, hathe two hornes like the Lambes. For he shroudeth all his doyngs vnder colour of the profession of the Gospell, and maketh countenanse as though he followed the Lambe that was slaine for vs. But if a man beare and consider his voyce somewhat aduisedly, he shall finde it to be nothing lesse than the Lambes voyce. Whiche thing Daniell hath excellently foretolde. [B] He shall (sayth he) speake words at the syde of the most hyghest. Daniel. 7. 25. [A] and he shall speake wonderfull things agenst the God of Gods. Dan. 11. k. 36. And in the little horne we reade thus: it had a mouthe speaking bigge things. Daniel. 7. k. 20. Is it not a Dragonly voyce, when the Pope makes his bragges, that he is of as much power as Christ: that he is the foundation, heade, and husband of the Church: that he alone hath right to interpret the scriptures and to determine all questions of faith; that he is

The blasphemous speches of the Pope, & his outrageous defacing of Christes ordinances & institutions.

is Lord of the whole world, & hath the right of all Realmes remaining in him: that he is the high priest & chefe ruler of all Churches: that he hath authoritie to iudge all men, & can be iudged of no man: that he hath all lawes in his brest, and by the fulnesse of his power may either alter them or take thē quite away and make newe in their stead: that he is able by the power of his kyes to lift soules out of hell vnto purgatorie, and from thence vnto Heauen, and finally to make sin of vertue, and vertue ageine of sinne: whiche thing will be manifest if ye consider how the Pope maketh the ministring and receyuing of the communion vnder both kindes (whiche beyng of Christes institution, was reuerently and stedfastly obserued by the Apostles and fathers of the primitiue Church for certeine hundred yeares togither) to be an heresie, yea and suche an heresie, that for the weeding of it out, Eugenie the fourth Bishop of Rome of that name, did put all the Romane Empire in armes, in the time of the Emperour Sigismund, when he cried a croysade (as they terme it) agenst the Bohemians for the same quarrell. Moreouer he maketh the marriage of the Clergie to be a heynous sinne, and worthie to be punished with death. For euen in this our time many of the Clergie haue by his ordinance beene either strangled with a halter, or otherwyse cruelly put to deathe for marying. Besydes this, he maketh the bying of Alom at anye other mannes hands but hys owne, to be suche a sinne, that it cannot be washed awaye, no not euen with full pardons as they terme them: in so muche as the wickeddest cut throte in the worlde, maye easelyer get pardon, than suche a one. But contrariwyse, to vse whoredome and Baudrie and other filthyer thyngs, whych I let slip by the way, so farre of is he from counting them anye heynous offence, that he rather inhonoureth suche as bee of that stampe, with more than ordinarye estimation and rewardes. To be shorte, is anye man able to number the blasphemous and Diuelyshe speeches which are dayly herde at the mouthes

mouthes of the Pope & his flatterers: [A] But such trées maye eally be knowen by their fruites, if we vew euery thing thoroughly with the eyes of faith.

12. And he executeth all the povver of the former beast in his presence, and he maketh the earth and the dvvellers therin to vvorship the first beast vvhose deadly vvound vvas healed.

The excessiue pride & pompe of the Romish Antichrist and his adherents against lawful Magistrates.

And he executeth all, &c. [C] Under the name of this latter beast, some (not vnfitly) vnderstand Antichristes Ministers and flatterers, through whose policie, Counsell, and perswasion it comes to passe, that the beast (that is to say Antichrist) is worshipped, whose tyrannie they shamelesly defend, compelling men to admit, yea and also to kéepe his ordinances and traditions in sted of the Gospell. Howbeit this place sheweth plainely ynough, that the Antichristes do shamelesly vsurpe the power and authoritie of Kings and Princes, carelesly despysing the souereine authoritie wherevnto all men ought to bée subiect, and aduauncing themselues aboue all men. Which thing to bée done still at this day, it is as euident as the lyghte. [D] For truely the Bishop of Rome matcheth the royall power, (that is to say the warlike force) the excesse, the pryde, and the crueltie, both of the Romane Emperours, and also of the Turkes. And this doth he in the presence of the former beast, that is to wit, of hym that is the lawfull successor in the Empyre of Rome, who is fayne to fall downe at the Bishop of Romes féete, and to kysse them and to worship him: at whose appoyntment he is chosen, to bée deposed and put from his kingdome when he listeth: lyke as Gregorie the seuenth deposed the Emperour Henrie the fourthe: so as the Emperoure of Rome is in these dayes nothyng else but the Bishops séede man, hauing but a vayne tytle at his hande, and nothyng else besides: in whose presence the Bishop triumpheth like Iulius Cesar, boasting himselfe to be Lord of the worlo, and that the authoritie

Gregorie the seuenth deposeth the Emperour Henry the fourth.

authoritie of both the swords belongeth vnto him by commission from Christe. And therefore it is to be taken in way of skorn, that Iohn saith, In his presence. *q.d.* Whatsoeuer things belong to the ordinarie power of worldly princes, that doth this tyrant execute in the very presence of them, euen in despite of them, like as it is at this day. Which thing the Apostle Iude hath foretold in these wordes, They despyse rulers and speake euill of them that be in authoritie, Iude. v. 8. And he maketh the earth and the &c. That is to say he bringeth in againe the old heathenish Idolatrie vsed vnder the wicked Emperours. For what else doth the world reuerence & worship in that Idol of Rome, than the same thing which Idolatrous antiquitie worshipped in old time in the wicked kings: that is to wit, his great force of armes, and his inuincible power wherevpon he glorieth? Seeing then that he maketh himself the only souereigne of the world, seing he vaunteth himselfe to be Christes vicar, seing he will be worshipped of all men, seing he calleth the very Emperour of Rome and the chiefest princes of Christendome to the kissing of his féete, (vnto the which they knéele downe with trembling and reuerence) seeing he makes himselfe to be caried aloft vpon noble mens shoulders garded rownd about him on either side with a great rout of chosen personages, seing he appointeth lawes vnto all men, seing all men must séeke iustice at his hand, seing he ordeineth kings and deposeth them againe when he listeth, seing he setteth the continually at variance among themselues to make slaughter one vpon another, séeing he exacteth the tenths of tithes out of their Realmes: what cã be thought else, but that the former beast, (that is to say the monarchie of the Romane Empyre) is receiued againe in him, and worshipped in him? [G] And yet for all this the mynds of princes haue bin possessed with so great blindnesse, that they scarce perceiued or vnderstode that thing which in these days appereth to be knowen euen of Children. VVhose deadly wound was healed. Looke vpon the third verse of this Chapter.

Ill heathenish idolatry brought in againe by the Popes.

The olde idolatrous empire of the first Emperour is reuiued in the Popes.

13. And he vvorketh great miracles, in somuch as he maketh euen fire to come dovvne from heauen vppon the earth in the sight of men.

The false miracles of Antichrist & his adherents.

And he worketh. &c. G. This is the same thing whereof Christe hathe giuen vs warning, saying: There shall rise vp false Christs and false Prophets, and shall shew great miracles and wonders, in somuch as euen the very elect shall be led into error, if it were possible. Math 24.b.24. Also Paule writeth of Antichrist in this wise: whose comming is according to the working of Satan, with all power and miracles and lying wonders, and with all deceit of vnrighteousnesse in them that perish. 2. Thess. 2 c.9. In somuch as he maketh euen fire to. &c. M. Like as the holy Ghost was giuen to Christes holy Apostles in the likenesse of fire: so these false Apostles and Antichrists blaze abroade their popish pardons, which they auouch to procede frō the holy Ghost, but in very deede procede from the malicious fiend, in asmuch as they be giuen to the intent to gather mony for the maintenance of Antichrists armie, that the preests might leaue the holinesse of their state, and fall to killing of the faithfull. Also this comming downe of fire seemeth to betoken the thundering excommunications and cursings, wherewith the Bishop of Rome scareth the whole world. S. Whereof there is shewed a notable proofe as often as his chaplaines thunder against some great prince with their burning tapers. For there a mā might see all things full of fire, and all things resembling the terriblenesse of lightnings, and representing fyrie showers sent downe from heauen, as was in olde time vpon the Sodomites. In the sight of men. That is to say openly and when the people were assembled togither: to the intent he myghte strike others in feare by such gastly sights, while such as are light of credit, beleeue that those are tormented with fire from heauen, against whome such manner of thundering is vsed. In such a gaze certaine of Gods seruants seemed alate to

Popish Pardons and Excommunications.

He how they bleare the eyes of y ignorant.

to haue bin burnt vp with such maner of fyring, wheras they of all that time either wrate, or preached, or did something else against the said Bishop, and feared nothing lesse thā such emptie cracks. For they knew it to be most true which our sauioure said to his disciples: Blessed shall you be when men hate you, and put you out of their companie, and raile vppon you, and cast out your name as an euill thing, for the sonne of mans sake. Reioice and be glad in that day, &c. Luke.6 b.22. S. Moreouer Iohn hath alledged the miracle of fire, as a dreadfuller miracle than the rest, perchance of purpose to allude to the destruction of the Sodomites, Gen. 19. c. 24: or else to the miracle of the fire that came downe from heauen at the biding of Elias, and burnt vp the two bandes of fiftie men a-peece. 4. Kings. 1. b. 10. Except any man like better that hee meant to haue had respecte to the miracle of the fire in the likenesse whereof Christ sent the holy Ghost vnto his disciples. Act. 2. a. 3. Which holy Ghost the romish Antichrist prouiseth also to his owne oyled chapleines. In respect whereof they make their braggs, that they are able to prepare men or to make them meete for the receiuing of Gods grace, to enlighten their minds, yea and also to deale the holy Ghost vnto whome they list.

The Popes haue the holy Ghost as Simon Magus had it.

14. And he deceiueth them that dvvell vppon the earth by meanes of those miracles vvhich he hath power to do in the presence of the beast, saying to them that dvvell vpon the earth, that they should make an Image vnto the beast which hath the wound of a sword, and did liue.

Antichristes false miracles and why be deceiued by them.

And he deceiueth them. &c. M. For asmuch as no men are thought to be of greater holinesse in life, or of greater soundnesse in doctrine, than the Popes hypocriticall sothers, and specially than those which vnder pretence of Religion seeme to leade a certaine angelicall life: it is no maruell thoughe they leade manye oute of the waye by preaching in Anti-

Antichrists behalfe, and by furthering his affayres,[A] specially if they light vpon any thing which they may bring men in beleefe to be a miracle.[5] For who knoweth not of the innumerable miracles that haue bin forged and blowen abroade heeretofore in open pulpit by the Cloyster men and Quellienaries as they tearme them: which they beare men in hande to haue happened at the tumbes of suche as haue bin canonized for Sanctes by the Pope, and also at the Images of saincts, and at the touching of dead mens bones? Also who knoweth not the feyned reuelations of the votarie Freres and Nunnes? Neyther ought any man to thinke it straunge, that miracles should be wrought by the practise of wicked fiends to beguile the heedlesse, and to trie the elect. For we reade that Pharaoes wizards did the like things that Moses and Aaron did: Exod. 7. b. 11. and also that the like is forewarned in Deuteronomie. 13 a. 2. and likewise what happened to blessed Iob by the working of Satan, Iob. 1. b. 11.[A] In which respect Paule speaking of the false miracles of Antichrist, affirmeth that none shal be deceiued by them, but only the reprobates.[B] And therefore, God (saith he) shall send them strong illusions, so as they shall beleue lyes, to the intent that all may be damned which haue not beleeued ỹ truth but haue allowed vnrighteousnesse. 2. Thessa. 2. c. 11, 12. In the presence of the beast,[5] that is to say of the romish Antichrist, who shall knowe, see, and allow such manner of miracles, as wrought by God, whither they be done at the suite of dead folke or at the prayers of Monks & Nunnes: and such manner of trumperie shall be winked at by princes & rulers of comō weales, whose duetie it had bin to prohibite suche deceites, that their simple commons myghte not haue fled from the defense of Christ, to seeke succoure at Diuels. For what else are suche wonders, but Satans owne working and handicraft: according as the Apostle saith. 2. Thessa. 2. c. 9. Saying to them that dwell vpon the earth &c. In these words heere is fault founde with the presumptuousnesse of the Romishe Antichriste surpassing

The negligence of princes and magistrates.

The Romish Antichrist surmounteth all idolaters as well old as newe.

passing into so great wickednesse, that he not only fully matcheth, but also in all respects surmounteth the cheefe Idolaters, as well old as newe: in whome is reuiued all the hipocrisie and filthinesse of diuelish superstition, and all the abhominable wickednesse whiche seemed to haue bin vtterly quenched at such time as the Emperoures had professed themselues Christians. Truly, whatsoeuer wickednesse the storyes of the Byble report to haue bin done at any time by Idolatrous kings and people through the whole world about Idols and Images: that hath the Romish Antichrist brought backe againe in himselfe, according as I haue shewed alreadie heeretofore.

15. And he had povver to giue a spirit to the Image of the beast, that the Image of the beast might speak also, and to cause that as manie as vvould not vvorship the Image of the beast, should be slayne.

And he had power to giue &c.[A.G] To giue a spirit to the Image of the beast, is to defend and mainteine his authoritie, supremacie, & tyrannie: which thing we see done by many in these dais, who shamelesly defend the Popes horrible abuses against ỹ holy scripture. That the image of the beast may speake also, Certaine it is, that in the kingdome of Antichrist many things are done by Satans workmanship, which rauish the simple and ignorant sort, and set them in a maze with wondering. Besides this, it is recorded in storyes, that manie of the Romish bishops were nigromancers: among whome Anastasius was one. Cardinall Benno in his booke of the lyfe and doings of Hildebrand, writeth that many obteined the Popedome by diuelish arts. Among whome he reckeneth vp Siluester the second, Iohn the eyghteenth, Iohn the nyneteenth, Iohn ỹ twentith, Benet the eyghth, Benet the ninth, and Gregory the seuenth erst called Hildebrand the notable nigromancer, who with the shaking of his sleeues would make as it were sparks of fire to flye abroade as often as he lifted.

Popes Nigromancers or allyed with Necromancers.

A woman Pope.

liſted. Alſo Boniface the ſeuenth and Boniface the eighth (as others haue reported in their writings) atteined to ỹ Popedome by euill arts. Moreouer by what cunning may a man thinke the womanpope to haue atteined to the high prieſthood? To be ſhort, for this certaine hundred yéres laſt paſt, there haue bin few Popes which haue not either bin Nigromancers themſelues, or had nére about them ſuch as were giuen to that art. And what manner of monſtrous miracles thinke ye that ſuch biſhops were able to forge? No mã therefore muſt thinke it ſtraunge, that ſuche as are ſteyned wyth this art can dazle mens eyes with diuers ſlights. For we know how great wonders Pharaos wizards wrought in Egypt, Exod. 7. b. 11. But how ſoeuer theſe matters go: yet is there no man but he knoweth, that images haue both ſpoke and wept, and ſwet bloud, and ſhewed angrie lokes, or turned away their heads, and remoued out of their places, and giuen milke out of their breſts: and finally what could they not do as long as it was lawfull to feyne theſe thyngs, and to ſet them forth to the people for articles of their faith, by the Popes allowance? And at length the world was come to that point, that if any being wiſe and ſkilfull in ſpying out ſuche inconuenience, beléeued not their falſe miracles, they were counted ſcarce godly, or rather ranke heretikes. It was almoſt come to paſſe, that the ſlight whiche the Frers of Dominikes order had deuiſed in Berna among the Swiſſers (whiche was that the Image of the bleſſed virgin Mary ſhould ſéeme to ſpeake and to wéepe,) ſhould haue bin taken for a true miracle, had not the watchfull magiſtrate ſet in his foote by wiſe policie in time. And to cauſe that as many. &c. This is it that we ſaid already, namely: that who ſoeuer gyueth not credite to ſuche manner of trumperies, or who ſoeuer ſpeaketh againſt them, he muſt be counted the rankeſt heretike that can bée, and worthy to dye a thouſand deathes. Also we ſée how both the Antichriſts, as well he of the Eaſt, as he of the Weſt, mainteyne their Religion by the ſword, and

Images haue both ſpoken & wept.

Berna.

It is hereſie to ſpeake againſt the Popes trũperies, for which he mainteneth by the ſword.

and cruelly put to deathe as many as ſubſcribe not to their wickedneſſe. And no maruell, for ſith that none of them both is able to warrant his decrees by record of ſcripture, they haue thought it good to mainteine them by the temporall ſworde, leaſt mens myndes myght by little and little be withdrawen from them, and imbrace the pure doctrine of Chriſt.

16. And hee maketh all men, ſmall and great, riche and poore, free and bond, to receiue a marke in theyr right hand, or in their forheads.

Antichriſtes great power & dominion.

And he maketh all men. &c.ſ. By theſe wordes is betokened againe the beaſts great power matched with ſhameleſneſſe, which reigneth euen ouer the great ones, frée ones, and riche ones, that is to ſay, ouer the chéefeſt kings and poteſtates, as well as ouer the ſmall ones, that is to ſaye, as well as ouer the power ſort, the common ſort and bond ſort: and oppreſſeth them with wrongfull lawes. To receiue a marke in their right hand. Like as thoſe whome Chriſt hath taken of his father to kéepe, are ſigned and marked by him with the inwarde marke and ſeale of the holy Ghoſt, who writeth the law in the bowels of their harts, Jerem 31. f. 33. in ſomuch as béeing waged with that earneſt peny, they dare crie Abba father. Roma. 8. c. 15. & Gala. 4. a. 6: and alſo like as he decketh them with louingneſſe and good doing towards their neighbors, that by that marke they may be knowen vnto all men to be his true Diſciples. John. 13. d 35. Euen ſo Antichriſt béeing Chriſtes Ape, the man of ſinne, and the child of perdition, indeuering to reſemble him in a certaine outwarde appéarance, becauſe he cannot do them truly and in very déede, doth all thynges counterfetly. Therefore whom he infranchiſeth into his kingdome, he maketh them to receiue a marke in their right hand and in their forheads. Moreouer ỹ word All men, which is the marke of vniuerſalitie, cõprehẽdeth in this place but only all ſuch as haue not their names writtẽ in the

Antichriſt is Chriſts Ape.

Lambes

Lambs booke of life.[A] For the chozen, whose welfare is committed vnto Christ, are not subiect to the deceites of Satan or of Antichrist: according to that which we haue heard: and they were commaunded that they shoulde not hurt the grasse of the earth, nor any greene thing, nor any tree, sauing onely suche men as haue not the seale of God in their forheads. Heeretofore. 9. a. 4. Also, and all that dwell vppon the earthe shall worship him, [euen al they] whose names be not written in the Lambes booke of life, the eyghth verse of this present Chapter. Or in their forheads.[S] To haue the marke in a mans right hand or in his forhead, is to professe and allowe wicked religion openly in word and deede.[A] Which thing is done at this day, no lesse slauishly than shamelesly by all the seruants and soothers of the Pope.

The professiō and allowyng of wicked religion.

17. And that no man myght buy or sell, sauing hee that hath the marke or the name of the beast, or the number of his name.

And that no man might. &c.[A] What maner of marchandizing the froward merchandizing of the Antichrists is, Peter witnesseth in these words: They shall make merchandize of you through couetousnesse, with their counterfet speeches. 2. Peter. 2. a. 3. This marketmaking is committed only to the Popes ministers, that is to say to his Cardinalles, Bishops, Abbots, Priors, Channons, Monks, and such other Sacrifizers. Moreouer where Antichrist reignes, it is not lawfull for any man, (be he neuer so well learned,) to preache Gods word openly, vnlesse he be marked with the marke of thys beast.[S] Besides this, who knoweth not that those whome they deeme heretikes are destitute of all succoure, al defence, and all manner of things? Heere reigne the masters of the inquisition for heresie, as a man may see in Sextus and in the Clementines, in the title concerning heretikes and the masters of the inquisition for heresie. Againe, let the forme of the oth be weyed, which the Pope exacteth of the Emperour, of

The merchādising of the Popes and Papists.

of Bishops, of Doctors, and of such as are to take orders: also let the professions of the Cloisterers be looked vpon, and the beasts marke will be open and euident. Or the name of the beast, or the number of his name.[S] The marke, the Name, and the number of the beast are takē al for one thing. And Johns meening is, that no man can be free vnder the Popes dominion, except he allow his abhominable tyrannie both by word and deede. For we commonly say, that he is free, which may safly buy and sell and make his most commoditie where hee listeth.

18. Heere is vvisdome, who so hath vnderstanding, let him recken the number of the beast: for it is the number of a man, and the number of him is sixe hundred sixtie and sixe.

Heere is wisdome.[M.S.G.] John addeth this to make his reader giue the better heede to the things that follow. For the clause that ensueth is very darksome. VVho so hath vnderstāding, let him recken the number of the beast.[M] That is to saye, the number of Antichrist. John meeneth that heere is some couert mysterie which feaw mē can vnderstād, like as Christ said of the abhominable desolation to come, which was foretold by the Prophet Daniel: who so readeth, let him vnderstand, Mat. 24. b. 15. As if he shuld say, many are able to reade that prophesie: but it is not giuen to euery man to vnderstād by & by what he redeth. For it is the number of a man.[M] q. d. Although that they whome he hath deceiued do take him for a God that cannot erre: yet notwithstanding euery wise man & euery one ẏ hath vnderstāding, seeth that he is but a meere man, wretched and miserable as all other sinners of ẏ earth be. In respect whereof the Apostle tearmeth Antichrist the man of sin, and the child of damnation. 2. Thess. 2. b. 3. That is to say, altogither sinfull, altogither damnable, and the cause of sin and damnation vnto many. And the number of him is sixe hundred sixtie and sixe. Of this place there be welneere as many

A darke mysterie.

Antichriste is mere man and not God.

Diuersitie of opinions concerning the number of the name of the beast.

many expoſitions as there be expoſitors. Whereby it appeareth, that it is very darke and riddlelike. The cauſe ſeemeth to be, for that John hath ſimply ſet downe the number, without adding of Moneths, yeres, weekes, dayes, or any other things whereof it ſhould be the number. By reaſon hereof the fathers haue deſcanted diuerſly vpon the number of the name of the beaſt or of Antichriſt. Some haue thought that he ſhuld haue ſome certaine name, which in ỹ number of hys letters ſhould yeeld the ſaid number, according to the manner of reckning vſed by the Greeks or Latins. And ſo after ſome mens iudgemẽts) Antichriſt ſhould be called in Greeke *Anteinos* and in Latin *Diclux* which is a feyned word. But how ſhall we be aſſured that Antichriſt ſhall haue ſome ſuch kind of name, as the letters thereof ſhall yeeld ſuch a number? Againe, although it were true that he ſhould haue ſuch a name as he might be knowen by the letters of number placed in the ſame: yet ſhoulde that be done, rather by the Hebrue letters, than either by Greeke or Latin letters, and according to ſuch a name, not as he taketh to himſelfe, but as fitteth hym according to the truth of the matter. And therefore Ireneus doth well in his booke againſt all hereſies, where he checketh thoſe that are curious in ſearching out the name of Antichriſt after that maner: more rightly thẽ do ſome refer this nũber to ỹ time of Antichriſts reigne, as well of his cõming in, as of his wearing out: to the intent that the godly myghte both withſtand the enteräces of his reigning, and alſo beare the cõtinuance of it the more patiently. For we are ſure that God hath limited the time of his reigne certaine, although it be vnknowen vnto vs, except it be reueled to vs by ỹ ſame ſpirit that John ſpake this by. Notwithſtanding, he warneth vs to thinke vpõ it aduiſedly, and to ſearch for it buſily. Who ſo hath vnderſtanding (ſaith he) let him recken ỹ number of the beaſt &c. In which ſenſe it was ſaid to the king of Babylon, God hath numbred thy kingdom, Da. 5. g. 26 that is to ſay, the time of thy reigne. For aſſone as the threſcore and ten yeres of the thraldome of Gods people which Jeremie had foretold, were fulfilled: thẽ was the end of his reigne and kingdome at hande. Therefore it is all one as if John ſhould ſay, like as the reignes of men cannot be of long continuance, but are bounded by God within a certaine number of yeres: euen ſo is Antichriſts reigne alſo. Which thing is ſpoken to the comfort of the godly, leaſt they might thinke the reigne of Antichriſt to be without end. For it ſhall haue an end, and it ſhall giue place to Chriſtes kingdome as well as all others do. Happie is he then which vnderſtandeth thys number of ỹ beaſt, that is to ſay, to whome it is giuen of God to knowe that the power of Antichriſt (whyche ſeemeth to bee inuincible and euerlaſting) ſhall haue a time to periſh.

Anteinos and Diclux.

The fourteenth Chapter.

AND I looked, and Lo, a Lamb ſtanding vppon Mount Sion, and vvith him a hundred and four andfortie thouſand, hauing the name of his father written in their forheads.

AND I looked. A. In this chapter John alledgeth excellẽt matter of cõfort for all the godly. For he ſheweth how great the ſtrẽgth and power of Chriſt is, whereby he plucketh al thoſe that be his, out of the power of their enimies, and maketh them bleſſed euen in death. Afterward he propheciseth of the iudgement day to come, vnder the ſimilitude of harueſt and Grapegathering, to the intent the faithfull may waite chearefully for the day of redemption whiche is coming, and that the vngodly may at the hearing thereof, either amend, or elſe be made vtterly vnexcuſable. Lo, a Lamb ſtanding. S. G. For aſmuch as in the former Chapter John hathe repoꝛted the greate authoritie of both the beaſtes, that is to witte of Antichriſt, whome the whole world wonderth at & worſhippeth, who alſo maketh warre with the Saincte & ouercommeth them: now leaſt the godly might be diſcouraged with

The contents of this chapter.

Chriſtes excellent kingdome and his maintening of thoſe that be his.